

A 10
S E R M O N

Preach'd at the
Cathedral Church
O F
WORCESTER;

On the 5th of November 1714.

By E. CHANDLER, D. D. Canon of the
said Church.

Publish'd at the Desire, of the Right Reverend
the Lord Bishop of *Oxford*, Dean of the Church,
the Chancellor of the Diocese, the Mayor, Al-
dermen, Sheriff, and others then present.

L O N D O N :

Printed for J. CHURCHILL, at the *Black
Swan* in *Pater-Noster-Row*. MDCCXIV.

Price Four-pence.

11...303

A
S E R M O N
Preach'd at the
Cathedral CHURCH
OF
WORCESTER, &c.



JOHN xviii. Part of Ver. 36.

Jesus answer'd, My Kingdom is not of this World, If my Kingdom were of this World, then would my Servants fight.

THE Words are Part of our Lord Jesus Christ's Answer, to an invidious Charge of the *Jews*, to take away his Life. There is no Art so likely to raise Jealousy in Princes, as to suggest Designs upon their Crown. And of this the *Jews* did therefore accuse Christ, as knowing *Pilate* was too good a Courtier, to let Christ go, after a Complaint of

A 2 such

such a nature, which would be to shew he was no Friend to *Cæsar*.

But tho' *Pilate* tryed him upon this Charge, he saw no Ground for it, either from his Doctrine, Behaviour or Dependants ; and therefore hoping to ensnare him in Discourse, he Questions him aside, Ver. 33. *Art thou the King of the Jews?* Dost thou indeed assert a Title to the Kingdom? And so aim at the universal Monarchy, the *Jews* promise themselves under the *Messias*? To which our Lord Answers directly, No. *My Kingdom is not of this World, if my Kingdom were of this World, then would my Servants fight.*

Christ was indeed a King, in more Senses than one. He was next Heir in lineal Descent to the Throne of *David*. And God appointed him King, or Protector, of the Faithful in all Ages, to the Worlds End.

But he made no Claim to *David's* Throne, nor pretended to disturb the *Roman's* Possession, as they imagined the *Messias* would. And for the Seat of his other Kingdom, it was to be Heaven, not Earth : From whence, by his Word, and by his Spirit, and by Secret Methods of his Providence, he Rules and Defends his Church.

Before he left the World, he gave his Disciples a Body of Precepts, to direct and reform their Manners, as Conditions whereupon they might obtain Heaven ; and some of these Precepts did put them in mind to obey the Civil Magistrates, to be subject to Principalities and Powers.

And

And lest a general Commission should be thought to concern no Man in particular, and end in as general a Neglect ; he appointed an Order of Men, whose Business it should be to inculcate his Doctrines ; to Persuade, Exhort, Rebuke, Beseech, yet without external Coactive Jurisdiction, to Force and Subdue to Obedience. He gave no Leave, much less Authority to oppose, destroy, alter, or erect anew, any Form of Civil Government, under Colour of his Religion ; he disavows the Establishment of Christianity, in the Way of worldly Kingdoms, by Policies, Intrigues, Conspiracies, or Conquests. So that he might fairly say, as he did to *Pilate*, *My Kingdom is not of this World*. *Cesar* is in no Danger from the Kingdom I maintain : The Rights of the Civil Empires, and of the true Christian Religion, are consistent, they do not thwart each other.

By this Character, we may judge, which Church professes the true Christian Religion, which falsely pretends to it.

Christ, who best knew the Genius and Design of his Religion, lays it down as a certain Truth, His Kingdom is not of this World. Consequently whatever Church assumes the Figure of a worldly Kingdom ; whatever Church claims, and strives for an universal Monarchy upon Earth, and affects Dominion over the Bodies and Estates of Men, and establishes and enlarges itself, the same Way worldly Kingdoms do, by Policy, Fraud and the Sword ; it is so far Antichristian. It cannot be the Church of Christ, which is so unlike Christ's

Christ's Description of his Church, which Usurps an Authority that Christ has renounced.

You must all know, I mean the Church of *Rome*, which stands condemned by this Rule. That is the Church, which like Heathen *Rome* of old, *Reigneth over the Kingdoms of the Earth*, Rev. xvii. 18. There is no Church beside, nor ever was in the World, that pretends to the like Dominion.

To put it past Exception, my Undertaking shall be to shew, the Contradiction of the *Roman* Church to Christ's Profession, in these three Particulars, which I think, do fully express the Import of Christ's Words, My Kingdom is not of this World, else would my Servants fight.

I. The Power exercised by the Church of *Rome* in Popish Countries, is the Power of the Kingdoms of this World, and does in Effect, prove the Pope a Civil Monarch over all those Countries.

II. The Means by, and the Ends to which this Monarchy was advanced, and is supported, are purely human, political, not to say devilish.

III. Of all the Means used by the Church of *Rome*, to spread, restore and establish Religion, Cruelty is the most distinguishing. Which will lead us into Remembrance of this Day's double Deliverance.

First,

First, the Power exercised by the Church of *Rome* in Popish Countries, is the Power of the Kingdoms of this World, and does in Effect prove the Pope a Civil Monarch over all those Countries.

In *Rome*, and the Estate of the Church, it is the very Power the *Roman* Emperors had; and surely that Power is of this World, to which Christ opposed his Kingdom. The Bishop of *Rome* originally had no Temporal Power. The Beginning of it was owing to the Favour and Grant of the Christian *Roman* Emperors: And the Encrease of it, was meer Usurpation, in the Absence of the Emperors at *Constantinople*. So much Power as the Popes got, the Emperors lost: At last they devised Ways, to drive the Emperors Officers quite out of *Italy*, and gradually crept into their Authority themselves, under another Name, as Bishops of *Rome*.

Their Ambition did not rest here. The Provinces of the Western Empire, being now erected into Kingdoms. 'twas the Study of the Church of *Rome*, how to extend her Sovereignty among them. And in Time, She compassed that Authority in and over them, which falls nothing short of Imperial.

It is in the Exercise of this Power, over Kingdoms in Communion with her, and in her Claim to it, in all Places, where her Religion has not yet got footing, that the Papal Monarchy consists. And tho' they may dissemble it sometimes, under
the

the colorable Names of a Spiritual, and a mixt Power, which is a Temporal Power, in order to a Spiritual, yet no Names can change the Nature of Things; the Power they use, is nevertheless a true proper Civil Power, such as other supreme Powers demand of their own Subjects, such as Popish Kings were once possessed of, and struggled hard to Retain, and still grieve to see Ravish'd from them against their Wills, and therefore being pretended to in all the Kingdoms of the Earth, can be no less than an universal Monarchy.

This will appear best, from an Enumeration of several Kingly Acts, which the Papacy exercises in all Places that acknowledge Popery. As,

1. The Pope has Subjects of his own, in every Kingdom, independent of the Prince, to whom their Allegiance is due.

2. He imposes Laws of his own on all the Subjects of other Princes, and has proper Officers, Courts, Prisons and Punishments, to enforce those Laws.

3. He demands and receives Tribute of the People in every Kingdom.

4. He treats Princes themselves as his Vassals, whom he deposes, and sets up at Pleasure.

If these be all main Branches of Civil Authority (as who is so hardy as to say they are not?) it necessarily follows, that the Power exercised by the Papacy, is the Power of the Kingdoms of this World.

1. The Pope has Subjects of his own in every Kingdom, independent of the Prince, to whom their Allegiance is due: These are the several Orders of Clergy and Religious, the Seculars and the Regulars, which amount to a formidable Number every where. In the Days of *Hen. VIII.* there were computed in *England* 645 Abbeys, 110 Hospitals, 90 Colledges, 2374 Chauntries and Chappels, which together might contain 150,000 Men: The Parochial Clergy and the Officers of their Courts, which were all Ecclesiasticks, might make 30,000 more.

Such a Body of Men, void of Concern for Posterity, from their Vows of a single Life, which also disables them from begetting lawful Children, which are the natural Hostages of good Behaviour to the State; disposed in a certain Subordination, fit to convey the Word of Command easily; as the Clergy to the Bishops and their Officers, they to the Archbishops, and those to the Pope, the Monks to their Priors, the Priors to their Provincials, and the Provincials to one General residing at *Rome* under the Pope's Direction; dispersed throughout a Nation, and mingling with the Subjects of the Prince, to whom they are endeared by Tyes of Relation, Fellowship, Friendship, and the Offices of Charity and their sacred Function; and all bound to send Deputies at the Pope's Call, and act in Synods where his Legate presides (a): Such a Body, I say, and so constituted, with what silence may they receive and execute Orders from *Rome*, even against their

B

Prince?

(a) See the Oath of the Roman Prelates in the Pontifical.

10 A SERMON Preach'd

Prince? How artfully may they debauch the Minds of the People from the Magistrate, and betray the Counsels and Weakness of the Land, as often as it is the Papal Interest to require it, even before the Prince knows their Machinations, or is able to provide against them? And to do so, they are under the strictest Obligations.

All these swear blind Obedience to their Superiours, and the Superiours, Fidelity to the Pope and the See of *Rome*. (b) They swear to defend against every Person with all their might, *Papatum Rom. & Regalia S. Petri*; i. e. every thing that tends to enlarge the Power and Jurisdiction of the Bishop of *Rome*. (c)

For Oaths of Allegiance to their Prince, they are bid refuse them, because one may not take Oaths to obey different Persons, whose Commands may clash, and the Pope has the Prior Title to their Obedience. From which Head, the Aphorisms of the Jesuits teach, that the Plots of the *Romish* Clergy against the King is not Rebellion, because they are not his Subjects: (d) And whenever their Crimes are discovered, and their Persons seized, the Civil Magistrates are denied Cognizance of the Cause, or Coercion over their Bodies. (e) It is demanded, that the Criminals be delivered to their Ordinaries, who, to prevent Scandal,

(b) See the Oath taken by every Popish Bishop, Archbishop, and Abbot in the Pontifical.

(c) Mat. Par. p. 349, Edit. ult.

(d) Eman. Sa. Aphorisms, p. 54.

(e) Bellarm. de Clericis c. 28. T. II. Controv. The Clergy are not to be judged by the Secular Magistrate, altho' they obey not the Civil Laws.

dal, must cover each other's Faults; or the Cause may be appealed to *Rome*, where it will not be worth while for the injured to follow it.

Thus the Civil Governour is defrauded of a considerable Part of his Subjects: He is not King of all his Land: Of one Part, a foreign Power, the Pope is Head; and in the Judgment of *St. Paul*, or rather common Reason, to which he appeals, *Rom. vi. 16. You that know to whom ye yield your selves Servants to obey, his Servants you are, whom ye obey.*

2. Another Kingly Act usurped by the Pope, is imposing Laws of his own on all the Subjects of other Princes, and holding proper Officers, Courts, Prisons, and Punishments, to enforce those Laws. As the Empire had its Civil, and other Nations their Municipal Laws, made for the publick Good of their respective Communities; so the Papacy, upon the Plan of the Imperial, has formed a Body of Laws, called the Canon Law, which is distinct from the Law of Princes, and is Calculated for the Benefit of the Church, *i. e.* the Pope and his Clergy.

These from Decrees of Councils, convened by the Authority of Princes, and which first owed their Validity to the Ratification of Princes, from Acts relating to the Government and better Discipline of Ecclesiasticks, and from Recommendations to the Laity, of Things conducive to their

B 2

Soul's

Laws. This is what Tho. Becket Archbishop, insisted on with Hen. II. that the Clergy accused of Theft, Murder, Felony, &c. might be tryed, not in the King's Court, but the Ecclesiastick, Hoveden, Annals 1163.

Soul's Health, are grown up into peremptory Constitutions of the Pope alone, and are extended unto civil Actions, with coactive Penalties, upon all the Prince's Subjects, oftentimes against the Prince's Consent.

To execute these Laws, his Clergy are the proper Judges; and they being all named by the superiour Clergy, as the superiour Clergy come into their Places, by the Nomination, Favour or Confirmation of the Pope, he may well be reputed the Fountain of these Ecclesiastical Honours, the remote Donor of all these Offices: To him also, as the last Resort of Justice, Appeals ordinarily lie from the inferior Courts, and not to the Prince's Courts, which plainly infers a distinct and superiour Power, as far as these Causes go over the Prince's Subjects.

The Intercourse of Religion, with the Affairs of a social Life being almost infinite, room is given for drawing Multitudes of civil Causes to their Courts, under a Colour of Religion, which the Canons are to defend: And it being a Rule of Law, that it is the Part of a good Judge to amplify his Jurisdiction, one may be sure the Ecclesiastick Judges will let no Opportunity slip, of Encroaching on the civil Courts; and there will not be wanting able Pens to defend, nor the Papal Authority to support new Acquisitions of Power, that bring withal great Profit.

To terrifie Gainfayers, they enforce their Laws with Punishments; I mean not only Excommunication, which, as exercised in the Church of Rome, is in it's Consequences the most dreadful civil

civil Punishment; but also Bodily Infiictions used on the Laity as well as Clergy. Every Religious House and Palace in Popish Countries, has its Prison or Dungeon, where they immure, scourge, starve, torture, and, for ought the World knows, put to Death their Offenders: The *Lollard's* Towers are sad Remains of such Proceedings formerly in this Land. There Innocent Men, suspected of knowing more of Christ's Religion, and believing less of the Pope's, than the Clergy did, were thrust in, and never more heard of: And the sawcy Liberty of the Inquisitors in other Countries, witnesses, that the Presence-Chamber of the King is no Sanctuary to those, whom their Church pleases to accuse. At the same time, that they make their Churches Places of Refuge and Protection, to the blackest Criminals against the State: This holy Tribunal forsooth, shall seize the King's Subjects before his Face, and put them to the Rack within his own Dominions, and the Re-delivery of their Persons is often denied, though the Prince desire it.

How far they may proceed against living Kings, may be conjectured from their Deliberation concerning the dead Body of the Emperor *Ch. V.* (f) Having betaken himself to a Life of Devotion and Study of the Scriptures in his Old Age, though he died in their Communion; yet the Inquisitors of *Spain* resolved to take up his Body and burn it as an Heretick, but that his Son by secret and mild Ways diverted the Execution.

After

(f) *Brampton's Foreign Caps.*

After this we need not scruple to say, what would have become of our King *Hen. II.* had the Inquisition been then in Force. That King could reconcile himself to the Court of *Rome*, after the Death of *Thomas a Becket* his Traytor Subject, on no other Terms, than the exposing of his naked Back to the Monks of *Canterbury*, and suffering each of them to whip him till the Blood came, who gladly resorted thither in Numbers to do the Feat.

The Fact is undeniable, *Matth. Paris*, *Hoveden* and *Walsingham*, all Church Men of that Age, relate it under the Year 1174.

And now think with yourselves, what a Ridiculous Idea of Majesty such an Action must give the People! Say, in whom the Supremacy of the King resided? In King *Henry*, who must submit to the Discipline of a Slave, or in Pope *Alexander* who Wills it? Whose Laws extended farthest, the Pope's Decretal, or the King's Imperial Law?

3. The Pope demands and receives Tribute in every Kingdom. *Shew me the Tribute-Money*, was Christ's Argument to the *Jews*, who denied *Cesar* to be their King, and yet tacitly acknowledged his Authority, by paying the *Tribute-Peny*. *Matt. xxii. 19.* If therefore the Pope receives Tribute, he is so far Lord. And that he did so, *England* of all the *Popish* Countries, knew by sad Experience.

Hear the Words of King, Lords and Commons in Parliament assembled, 25 *Hen. VIII. c. 21.*
 " By Pensions, Censes, Portions, Peter-pence,
 " Procurations, Fruits, Suits for Provisions, and
 " Expe-

“ Expedition of Bulls— for Delegacies and Re-
 “ scripts in Causes of Contention and Appeals ;
 “ for Jurisdiction Legantin, Dispensations, Li-
 “ cences, Faculties, Grants, Relaxations, Writs,
 “ called *perinde valere*, Rehabilitations, Aboliti-
 “ ons, and other infinite sorts of Bills and Breves,
 “ these Realms have been decayed and impo-
 “ verish’d.

These were ordinary Charges upon the Clergy and Laity, in their Dealings with the Court of *Rome*. For Example, (for I have not time to speak to them all) The *Peter-pence* was collect- ed Yearly from every House in City and Country, as a feudatory Tribute, which was a large Sum at the Time it was imposed. The Fruits were a full Year’s Value of every Living in *England*, paid by all Clergymen at first coming in ; and they were sworn to pay to the full. Procurations were Payments, to bear the Charge of his Legates, in visiting the State of the Church, to know how rich it was.

Every Archbishop fetch’d his Pall from *Rome*, and the Price thereof was at first Arbitrary : It cost *Gray*, Archbishop of *York*, 10000*l.* in King *John*’s Days.

(g) Every Bishop took his Investiture thence ; and in *Hen. VIII*’s Time it was computed, that the Pope, from the second Year of his Predecessor *Hen. VII.* had received 160,000 *l.* only for Investi- tures. (b) A prodigious Sum under one Article, confi-

(g) Mat. Par. p. 230.

(b) Herbert *Life of Hen. VIII.* A. D. 1534.

considering the Scarcity of Silver and Weight of Money, at that Time.

Every Abbot went to *Rome*, either for Election or Confirmation, and there was forced to compound, according to the Ability of his House. All were sworn to visit *Rome* every three Years, (i) where they were sure to be squeezed, or pay dear for excusing the Journey.

Yet the standing Charge was the least. As oft as the Pope had Nephews, Cardinals and Courtiers to provide for, he sequester'd or consolidated a Number of spiritual Promotions for their Maintenance. (k) Or, if his Occasions were pressing, he demanded Subsidies of the People. A Tenth of the Moveables of the Lay and Clergy, were taken at one time; (l) and a Fifth of all Clergymen's Goods, at another. (m) Or he imposed Indulgences on every Family, to be paid for at his Price, whether they needed them or not. (n)

But if the Prince be under the greatest Necessity, the Canon Law declares it unlawful, for the secular Power to impose Subsidies on the Clergy within their Dominions: (o) The Pope's Leave must be first asked; and that is sometimes denied, as it was to *Edward I.* (p) and seldom granted, unless the Pope compounds for a Share.

How-

(i) Mat. Par. p. 349. See the Bishop and Abbot's Oath in the Pontifical.

(k) M. P. pag. 241, and 489.

(l) M. P. A. 1229. p. 305.

(m) A. 1240. p. 471.

(n) M. P. A. 1206.

(o) Sextus Decret. L. III. tit. 23. c. 1. de Immunitate Ecclesiarum.

(p) Knighton, c. 5. col. 128c.

However, without seeking to the King, the Pope hath obliged every religious House, to find a certain Number of Soldiers, for his Wars in *Lombardy*, (q) with whom he has afterwards supplied the King's Enemies against himself, as he did the *French* King against *Edward III*:

Thus the Strength and Wealth of the Nation was wasted : So that at one Time, as our Historian writes, there remained not so much Treasure in it, as the Pope had carried off within three Years. (r) Yet he adds, that within six Years after, he robbed the Nation of 16000 Marks more. And in the Days of *Edward III*, the Parliament represented to him, that more Money went abroad to *Rome*, than it cost the King in all his Wars, which were long and many.

Well therefore might *England*, under such Exactions, take up *Matth. Paris's* Complaint of his Time, who was himself a Monk, devoted to the See of *Rome*. (s) ' The most vile and illiterate
' Persons, armed with *Roman* Bulls and Threats,
' plunder the Rents given for the Support of the
' Religious, the Poor, and Strangers, in Contempt
' of their Priviledges to the contrary, [and the King
' dared not hinder. (t)] If the spoiled plead or
' appeal, they are strait excommunicated with a
' Compulsory from the Pope. *Rome's* Farmers full
' of Cunning, and void of Virtue, sweep away
' what is Precious in the Land, to their Masters in

G

(q) M. P. p. 613.

(r) M. P. *An.* 1241. p. 489.

(s) p. 370.

(t) *Mat. Par. in another Place.* p. 470.



‘ remote Countries ; who live deliciously on the
 ‘ Patrimony of the Crucified Jesus, and pride it
 ‘ pompously, with what belongs to another. One
 ‘ might see good Men, with Grief at Heart, with
 ‘ Sighs and Tears, and Groans, bemoaning and
 ‘ saying, ’twere better for us to die, than to behold
 ‘ the Calamities of our Country, and the good
 ‘ People in it. Wo to *England*, once the Mistress
 ‘ of Provinces, and Ruler of Nations ! — How
 ‘ is it become tributary ! — God in his Anger hath
 ‘ set up a Pope, a Hypocrite, and Tyrant, to Reign
 ‘ over them.’ Thus far *Matth. Paris*.

4. The last Instance of the Pope’s kingly Authority, is, his treating Princes themselves as his Vassals, whom he deposes and sets up at Pleasure. To this Effect, it is taught among the prime Doctrines of the Christian Religion, necessary to Salvation, that Princes becoming Tyrants, or Heretical (*i. e.* in other Words, undutiful to the Pope, and the Pope himself is to be Judge of that) may be excommunicated by the Pope, and being excommunicated, they forfeit their Crowns *ipso facto*: The People are thereupon absolved from their Allegiance, nay, are bound to distress and depose them, (*u*) and join with other Princes that are charged with the executing of the Pope’s Sentence, and to transfer their Obedience to him, on whom the Pope shall bestow the Kingdoms, without consulting the States of the Nations.

To

(u) The Oath of the Roman Prelates, is, to resist and prosecute to their utmost, all Hereticks, Schismaticks, and Rebels to our Lord the Pope, and his Successors. *Vid.* Pontifical.

To ensnare Princes into Acts of Compliance, that were afterwards produced, to Countenance this Superiority; where they found any Flaw in a King's Title, they offered to corroborate his Title, upon some inconsiderable Acknowledgment to their See; where the Legitimacy of a King's Birth might be disputed, from the prohibited Degrees of the Pope's making, and not God's, they would supply the Defect, for a few Concessions to the Papacy; and soon after turned these Concessions against the Princes, as so many Instances of their owning Homage and Subjection. Under a feigned Concern for Religion, they slip'd a Clause into the Coronation-Oath of Princes, (w) to defend the Rights of the holy *Roman* Church, and presently themselves interpreted this Oath, in their Canon-Law, to be swearing Fidelity to the Pope himself (x): And to make War or Peace, to forbear every Act, that the Pope may think prejudicial, and to undertake every Thing the Pope shall judge beneficial to his See, or he forfeits his Crown.

Let no one imagine, these were the Contrivances and Violences of some few hot headed Popes: These Doctrines, and these Practices, have been the deliberate Resolutions of the *Roman* Church, for many Ages. Popes in the Chair, have determined them as Matters of Faith. (y) Popes in

C 2

full

(w) Grat. dist. 63. §. *Tibi Domino.*

(x) Clement L. II. de *Jure-juran.* tit. IX. c. *unic.*

(y) From Pope Gregory III. 733. The Popes successively excommunicated and deposed Princes, who were all of their Communion.

P. Gregory III. deposed Leo Isaurus Emperor.

full Councils, from Gregory the VIIth's Time, have ratified them, and put them in ure. (2) The School-men, Canonists, Divines, and religious Orders, especially the Jesuits, teach these Doctrines for Divine every where. (3) At this day, 'twould be Heresy at Rome, to say the contrary, and that may convince you, it is Policy, not Change of Principle; it is Want of Power, not Will, that they don't openly avow them in Protestant Countries. Put

P. Zechary I. deposed Childeric, King of France.

P. Gregory VII. deposed Henry IV. Emperor.

P. Urban II. deposed Philip King of France.

P. Adrian IV. deposed Will. K. of Sicily, & Fred, Barbarossa, Emp.

P. Alexander V. continued this Deposition.

P. Innocent III. deposed Philip Emperor,

P. Greg. IX. deposed Frederick II.

P. Innocent IV. deposed King John of England.

P. Urban IV. deposed Mamphred K. of Sicily.

Nicolas III. deposed Charles K. of Sicily, and gave it to Peter of Arragon.

Martin IV. deposed Peter of Arragon.

Boniface VIII. deprived Philip the Fair; and justified it by a Bull, which is now Part of the Canon-Law. Extravagant, Commun. I. de Major. & Obedient. c. 1. "We declare and pronounce it, as necessary to Salvation, that all Mankind is Subject to the Roman Pontiff." See also his wild Allegation, for confirming Albert, King of the Romans, Publish'd by Baluz. Addit. ad Marc. de Concord. XI. 3.

Clement V. deprived Henry V. Emperor of Sicily.

P. John XXII.

Benedict XII. } deprived the Emperor Lodovick.

Clement VI.

Gregory IX. deposed the Emperor Wenceslaus.

Paul II. deposed G. Pogebratius, King of Bohemia.

Julius II. deprived John King of Navarre.

Paul III. deprived Henry VIII. of England.

Paul V. would have deposed the State of Venice.

(2) Conc. Lat. III. K. 77. Conc. Lat. IV. K. 3. Conc. Lugdun. in Sext. decret. L. II. tit. 14. c. 2. Conc. Const. §. 45.

(3) See them at large, in Foulis Hist. of Popish Treasons, Lib. II. throughout.

Put all these Things together, and see if this Picture of Christ's pretended Vicar, be not as unlike Christ's Original, as Light and Darkness are to each other. Christ renounced an earthly Kingdom, tho' he had a Title to it, and when the People *would have made him King against his Will*, Joh. vi. 15. he fled into a Desert. Christ renounced a Kingdom, not only for himself, but for his Apostles, and those that should become Church-Officers after them. He charged them, *not to exercise Dominion and Authority, as the Princes of the Gentiles did*, Matt. xx. 25.

The Pope forces himself into Empire, without any Title, against Princes Consents, who had the lawful Possession, or the People's good Liking.

Christ, when asked by a *Jew*, to speak to his Brother, to divide the Inheritance with him, reply'd, *who made me a judge or divider over you?* Luk. xii. 14. The Pope sets up for a general Referee uncalled for, and would arbitrate all Causes, Civil or Sacred, Will ye, Will ye. Christ *paid Tribute unto Cæsar*, Matth. xvii. 24, 25. and Obedience unto Governors sent by him. The Pope takes Tribute of *Cæsar*, and makes his Subjects trample upon his Authority, whenever *Cæsar's* Will and his Interfere.

Let every Man speak his Mind, and say, whether the Pope in all this, does not Answer the Character of the Man of Sin in the *Thessalonians*, of whom St. Paul foretold, that *he should exalt himself, above all that is called God*, 2 Thess. ii. 4, above Kings and Magistrates, who are called Gods in the Old Testament; Whether the Kings of the

the Earth, in submitting to these Papal Usurpations, have not fulfilled what God long ago predicted by St. John, Rev. xvii. 13. *That with one Mind, they should give their Power and Strength to the Antichristian Beast, to Rome in its Apostate State, as before under Gentilism, it was the Seat of the Roman Empire.* We shall have more Reason still to think so, if we view farther.

2. The Means by, and the Ends to, which this Monarchy was advanced, and is supported: It would be endless to rake into them all: Take a Sample in what follows, and they are three or four of the vilest Forgeries, that ever the World knew.

To raise the Papal Jurisdiction above that of the other Patriarchs, and especially that of *Constantinople*, that rivall'd *Rome*, they forged a Deed in the Eighth Century, in the Name of the first Christian Emperor, which they called the Donation of *Constantine*: Herein they granted themselves all the Privileges and Honours they were then possessed of, which was a vast temporal Estate and Dominion, and to make sure of the Subjection of *Constantinople*, they join it by Name with the other Patriarchal Sees, though they could not but know, *Constantinople* was not advanced into a Patriarchate, till long after the Death of *Constantine*, in the Council of *Chalcedon*.

However, it served their Turn, and went down at that Time. We see it urged thenceforward in the Dispute of the *Roman* with the *Greek* Church, (b) and trumped upon the Western Emperor;

(b) En. Paris in D'Acherii Spicil. T. vii. Leo IX. against Mich. Patr. of C P.

peror, *Charles* the Great and his Successors, (c) when they grudged the Encrease of the Papal Authority.

Now though there is not a Learned Man in the *Roman* Church, (d) but owns this Deed a Cheat; yet it still stands as Sacred in the Body of their Canon-Law, (e) and the Dominion this Imposture helped them to, must not be questioned, as if the Foundation had been good from the beginning.

To let themselves into the Gainful and Authoritative Exercise of Appeals, they suborned a Canon, as early as *St. Austin's* Time, and tacking it to the *Nicene* Council, would have palmed it as a *Nicene* Canon, upon the good Bishops in an *African* Council, who discovered (f) and exploded the Trick.

They were more Successful a few Ages after, with the Decretal Epistles which they framed in the

(c) *Adrian. Ep. ad Car. M. 49.*

(d) *Laur. Valla de Constant. donatione consistit declamatio apud Orth. Grati. Fasciculum rerum expet. & fugiend.*

Naucier. VII. Gener. II.

Melch. Canus L. XI. 5.

Hier. Cathalanus, in Fascicul. p. 159.

Baron. ad an. 324.

Pope Pius II. dialog. adv. fals. Donat. Constant. apud Labbeum de Script.

Antopinus Historialis P. I. tit. 8. c. 2.

P. Morin. de la grandeur & souveraineté temporel donnée à Peglise, c. 8.

Labbeus de Script. in Constant. Who quotes also Card. Cusanus and Ralph Volaterranus for the same Opinion.

Marca de Concord. III. 12. All Romanists.

(e) *Grat. dist. 96. & Constantin. Sext. Decret. de Electione Fundament.*

(f) *Ep. Conc. Afric. ad Cxlestin. Pap. apud Cod. Can. Ecclesie Afric. p. 366. Ed. Just.*

the Names of the early *Roman* Bishops, with the Help of *Isidore* the Merchant, or *Riculfus*, who was rewarded with the Bishoprick of *Mentz* for the Cheat: By means whereof, they got the Clergy exempted from the secular Power, and raised their own upon the Ruin of that of the Metropolitans in the West, as *Constantin's* Donation had before set their Authority above the Patriarchs in the East. (g)

But still the Sacredness and Uncontroulableness of their Persons was unprovided for: To secure that, and a bountiful Regard to their Chair, notwithstanding all the horrid Vices they were infamous for, they grafted a Legend upon disagreeing Traditions in the Second Century, of *St. Peter's* Preaching at *Rome*, and lick'd it by degrees into a consistent Story. They gave out that *St. Peter* was Prince of the Apostles, and honoured with the Keys of the Kingdom of Heaven, that he fixed his Chair at *Rome*, and so made it Mistress of the World: That the Pope, as his Vicar, succeeds in his Fulness of Power, and as if there was a sort of Unity between them (h) whatever the Pope acts is done by *St. Peter*; whatever is bestowed on the Pope and his See, is given to *St. Peter*; whatever Injury is offered the Pope, is an Affront to *St. Peter*, who, as Key-keeper is able to do himself Justice.

(g) Of the Spuriousness of these Epistles, vid. Bar. ad an. 865. § 8. Bell. de R. P. 11, 14. Apt. August. ad Capit. Hadr. Baluz. Præfat. ad Dialog. Augustini de Emend. Gratiani. Marc. de Conc. III. 5. All Romanists.

(h) Ep. Greg. VII. in Labbe's Councils.

The Bishop's and Abbot's Oath in the Pontifical, Fidelis & obediens ero. B. Petro Apostolo, & Romanæ Ecclesiæ, & Domino nostro Papæ.

Justice. Now though every tittle of this Fable is false, yet it is incredible to tell how the Belief of it in the dark Ages brought vast Riches and Reverence to the Papacy, and let them in to an Authority more Absolute than any Emperor's upon Earth.

With the help of these Frauds, the Popes mounted into high Power, they first mollified, then abolish'd the Antient Discipline, and at length proceeded to lay aside many ancient Christian Doctrines, for new ones of their own.

They got preach'd up the Merit of good Works, the Vertue of Indulgencies, the Efficacy of Excommunications, the Necessity of Confession and Absolution, and with the Artful Management of these Doctrines, they perfected the Enslavement of the Consciences and Purses of the whole World. For if by Fasting, Alms, bodily Severities, Vows, Pilgrimages, and what Works else the Pope shall declare Meritorious, Men could compound for their Sins: If such Works could afterwards be dispensed with, and commuted: If Penances, which were believed Satisfactory for Sin, could be remitted by an Indulgence, and all the Sins one could commit, be pardoned beforehand: If a Fund of Merits could be supply'd from the Church's Treasury, when personal were wanting: Who would not reward richly that Church? Who would not adore his Person from whom such Boons might be granted, even tho' he treated him ill? Who would not fear his Displeasure, who right or wrong could shut out of Heaven, and deprive of all Comforts on Earth? Who dared doubt his Infallibility in Earthly Things, on whose Breath Salvation or Damnation hereafter depends? What Folly would it be to conceal a Sin from a Priest deputed by him, if that Sin were unpardonable without his Absolution, and that could not be granted without Confession?

These Errors hang together like Links in a Chain, and they all point to one End, namely, Gain and Power. Hence Sinners of great Rank, are never ab-

absolved without expensive or bloody Vows, and those are turn'd into quick Payment. Rapacious Men, know the Way to sanctify the Remainder, by refunding Part to their Church's Use. The voluptuous may live in Sin, and die in Peace, for leaving Legacies from their needier Families, to a Chantry or Religious House.

The Secrets of great Men must out, when their Consciences are wrung by able Confessors: And the common People at Confession, easily receive Insinuations of dangerous Designs in their Governors, and are as easily moved into Measures against their Princes, when imposed as Conditions of Absolution, and under Oaths of Secrecy. 'Twas thus the People of France were abused, to join in the Holy League against K. Hen. III. (i) and thus the black Gun Powder Treason was carried on in England. And all to aggrandize the Church of Rome, whom I may therefore Address, in the Words of Conradus a Lichtenau, Abbot of Ursperg in the XIIIth Century. *Rejoice oh Mother Rome, for the Cataracts of earthly Treasures and Mountains of Silver, that flow unto thee; let thine Heart be merry, for the Discords that trouble others, serve to help thee — Now mayest thou sing this Song, that thou hast overcome the World, not by thy Religion, but the Iniquity of Men. That which draws them to thee, is not Devotion, but their impudency in all sorts of Wickedness, and hope of Impunity afterwards: For their hope is to commit any Wickedness, where thou art Judge and the Price fixed.*

Lastly, Of all the Means used by the Church of Rome, to spread, restore, and establish Religion, Cruelty is the most distinguishing. But this is too large a Field to expatiate in, at the End of a Discourse. I shall only observe, that in her Quarrels, more Rapin, Oppression and Barbarities have been committed, and more Blood has been shed, than ever were acted, and spilt in all the Wars of Heathen Rome, even tho' you throw into the Account the Slaughters under the Heathen Persecutions. From the 10th Century for the

the five succeeding Ages; this Jurisdiction was contested, with the Death of many Millions on both Sides.

All that time *Christendom* was in War, and there was no War of which the Pope was not the Cause, and the Contriver, and the Gainer by it. When open Force would not do, baser Ways were taken: Many Princes and great Men have been taken off by Stabbing, Poyson, Massacres; some by Poyson in the very Sacrament of Christ's Blood.

I must pass over the long continued Ravages of South France, the Valleys, and *Bohemia*, at his Instigation. Crusado's were granted, or Soldiers were listed under the Banner of Christ's Cross, with promise of Plunder at present, and Heaven in Reversion, to go destroy Myriads of Men, Women, and Children, for not receiving his Kingly Authority.

Nor can I enlarge on the Inhumanities of his Inquisition. A Place like Hell for Misery and Torment, into which many are known to go in, and very few out. A Tribunal, wherein his Clergy of the *Dominican* Order preside, recommended to the Office; for the Rivers of *Albigensis* Blood shed by *Dominic* their Founder, (1) directed by a Congregation of Cardinals at Rome; so that no one dare speak or write against their Usurpations, but he is strait cast into this Prison, whence there is no Deliverance, till he has paid the utmost Mite to the Church's never-forgiving Resentment.

But we must not pass over the bloody Designs of this Day, because Eye hath not seen, nor Ear heard, nor can the Heart of Man conceive a greater Instance of Thirst after Blood.

On this Day, 1609, K. *James I.* and all the Royal Family, the Lords Spiritual and Temporal, and the whole Commons in Parliament assembled, were at once to be blown up by *Gun-Powder*. During the Consternation, the *Papists* were to rise in several Parts of *England*, and cut off the Leading *Protestants*, and then the Villany was to be charged on the *Puritans*,

with whose Executions the Scene was to be concluded.

Lord Jesus, Is this bloody Garment the Habit of thy Son? Is this cruel barbarous Spirit of thy Vicegerent, as he would be thought, the Badge of the meek, the kind, the patient, forgiving Jesus? Thou didst shed thy own Blood to save Sinners! he sacrifices the Lives of whole Kingdoms that profess thy Name, to satisfy his Wrath, Ambition, and Avarice.

For we may not think, this Plot was the Act only of those few that suffered for it: It was the necessary Result of their Principles, that ascribe a Right of Deposing Princes to the Pope. The Books writ in *England* by the Pope's Order, to defend this Right, and the Bulls of Excommunication sometime before published against the Prince and her Protestant Subjects, almost forced every true Papist into the Undertaking.

From the Time Pope *Pius V.* cursed *Q. Elizabeth*, and absolved Her Subjects from their Allegiance, every Year produced a new Plot against her Life: All failing, Pope *Clement VIII.* sent 2 Bulls more to the *English* Papists, to exclude King *James* from succeeding, and set up one of their own Religion, without regard to Blood.

King *James* coming to the Crown notwithstanding, *Watson*, *Clark*, and other secular Priests, grounding it on these Bulls, plotted to take away his Life: And within the first three Months of his Reign, tho' they were spent in courting the *Papists* with Pardons and other Favours, the Plan of the *Gun-Powder* Treason was drawn, for which *Catesby* gave *Garnet* this Reason, that whom the Pope by his Bulls would exclude from the Crown, he must mean to have removed after he had got it.

While the Wickedness was Transacting, frequent Messages went to and from *Rome*: *Garnet* the Architect obtained 3 Bulls thence, to be made publick as soon as the Action took Effect. (m) Nay *Garnet* gave it under his Hand, that relenting at the Consequences,

ces, he wrote to *Rome* for a Letter to stop the Work from going on here, but the Pope did not, or would not interpose. He therefore went on, appointed Fasting days, and special Prayers to be said at the end of Mass, for Success in a great Design, which he sufficiently expressed to them was against the *English* Hereticks.

Care was taken to instruct Confessors, to keep close the Seal of Confession upon any Terms, from Civil Magistrates (*n*). *Del Rio* the Jesuite publishes a Book of Magical Disquisitions, wherein he resolves the Case in the Negative, as the safest and most probable Opinion; What if it should be told in Confession, the Prince and Citizens were to be destroyed by *Gun-Powder*, should the Confessor reveal it? Whence it is plain, they had Knowledge Abroad, of what was carrying on at Home, and Encouraged it.

When God's good Providence detected and frustrated the Execution, in point of Policy, one might have expected some Act of Abhorrence from the *Roman* Church: But quite contrary, Card. *Bellarmin* and others, began then to write more fiercely than ever, for the Pope's Deposing Power, which was the Foundation of this and their former Plots. The Jesuits known to be in it were openly Countenanced. Those that spoke against them or the Plot, were brow-beaten. An honest *English Romanist*, that delated *Parsons* the Jesuit to the Inquisition, for defending the Plot, could carry the Cause no farther than Accusation, as *Casaubon* from the Man's own Mouth assured *Fronto Ducens* the Jesuit. [*Cas. Ep. ad Fr. Duc.*]

Some that suffered for the Treason, were treated as Saints and Martyrs; *Garnet* was painted with Rays about his Head. The Pope that spoke an Oration at *Rome*, in praise of *Ravilliac*, *Henry* the IVth's Murderer, terms all that died for this Plot, Martyrs. A Miracle was forged, which may hereafter be alledged for *Garnet's* Canonization. His bloody Face was said to appear distinctly upon an Ear of Corn that was

was found among his Quarter'd Members, which upon Examination, was discovered to be done with a Red-Lead Pencil, and no more like *Garnet* than his Executioner: However it was Rumour'd every where, for no other Reason one may guess, than to derive some Credit from the Sanctity of the Man, upon an Action that nakedly shocks Human Nature.

But have they been quiet since? God knows the contrary; and we know and have felt the contrary. from that Time downward, they have been more vigilant than ever, to embroil and destroy us. To keep the Design on Foot, *Parsons* the Jesuit drew up then a Memorial how to subdue *England* to *Popery* after his Death: And in our Memories, it was near being fulfill'd under K. *James II.* had not the same good Providence that deliver'd us on this Day, from the Gun-Powder Plot, Landed King *William* safe for our Deliverance a Second Time, and interrupted their Plan.

In the hasty Flight of that obnoxious Party, the Memorial was forgot in the King's Confessor's Lodgings at *Whitehall*, and so fell into Hands that Printed it. There he that pleases, may read the cruel Methods proposed, for the settling of *Popery* among us.

An Order of Religious Knights was to be erected, under a Rule to fight against Hereticks. *c. 7. i. e.* in other Words, to Dragoon the Nation, and extirpate all that had any Sense of Civil or Religious Liberty.

Again *c. 9.* a good sound manner of Inquisition was to be establish'd for the Conservation of that which they had Planted; *i. e.* an Inquisition under Rules requiring much Diligence, dispatch, Rigour, and Severity. One needs no other Proof, that Cruelty is so innate to that Religion and that Order of Men, as never to be separated from either, till their Sins come into remembrance before God.

What becomes us upon the whole Matter, is in the first place, to be truly thankful to God Almighty, who hath delivered us from so great a Death, and doth, and

and will (I trust) still deliver us. In the next place, we should preserve a grateful Remembrance of the Instruments of our Deliverance. No Man can sincerely think, *Poper*y is that Enemy I have shewed it to be, to the Crown, to the Liberties, Estates, Consciences, and Lives of the People, without Rejoicing at the Revolution, and Blessing the Memory of King *William*, that effected it.

But we must farther join all Endeavours, to make this Deliverance lasting. Unless we watch narrowly, the Practices of the *Roman* Agents, and oppose wisely the Measures, by which our Ancestors have been enslaved, we may still perish by them. There are among us, that go about misrepresenting *Pope*ry, and insinuate Jealousies of our Governors, and foment unreasonable Divisions, that turn to no Account but that of *Rome*.

It is from this sort of Men originally, that the Dangers of the Church, have of late been sent about. No Words are so common in the Mouths of disguised Missionaries, as the Church of *England*.

But what do they mean by the Church of *England*? The Reverend and Learned Dr. *Hickes*, once well known in this Place, tells us, from his own Experience, in his second Collection of Controversial Letters, [p. 44.] against the Papists, That the Papists now think and call theirs, *the true Church of England*.

No doubt, this they mean, in saying the Church is in Danger. For can any Papist be concern'd for the Dangers of our Church of *England*? That Church which under God, has been the Bulwark of the Reformation? That Church which for above 150 Years, they have been labouring by all manner of Ways to destroy?

When therefore they buz in the Ears of the weak, credulous, half-instructed Protestants, the Dangers of the Church, believe it, then our Church is least in Danger. Did they really think it in Danger, they would Rejoice, and join hands, to hasten on its Ruin.

But

But while there is Union among Protestants, while *England* is united within it self, their Church is in Danger, and that is it which makes them fret, make a noise, and run about the Cities.

While *England* is blessed with a King, that has the Reformation at Heart, and for this, as well as other good Reasons, will support the Church of *England*, a principal Part of the Reformation: while the King's general Knowledge of, and Application to Affairs, join'd with Martial Skill and Courage, seem to point him out, as an Instrument, reserved by God for some great Work yet to be done: While his great Possessions, Relations and Alliances Abroad, render him formidable to every Enemy: And his just and mild Government at Home, bespeak him the Love of all his undesigning Subjects: While his wonted Steadiness to Measures, he hath with Deliberation chosen, secures him from the Effects of sly Suggestions, that may undo at one time, what Providence shall do for him at another, the *Romish* Church will be in danger. But for the same Reason, your Church that are Protestants can be in no Danger, but has the fairest Prospect of flourishing.

I say it upon good Consideration, there is no other visible way under Heaven, to preserve our excellent establish'd Church, or indeed the whole Reformed Religion, and with that the quiet Possession of our Estates and Civil Rights, than adhering stedfastly to, and vigorously supporting his present Majesty King GEORGE his Government, and that of his flourishing Posterity after him.

Every Step taken to weaken his Administration, is like disabling the Body of the use of its Head, which is ever attended with Convulsions, that may prove mortal to the whole Body. For such is the strict Union between the Church and State, under our Government, that every Disturbance of the one, must have an Influence on the other. Such is the Position of the Affairs of *Europe* at present, that civil Dissentions, will certainly let in foreign Armies, and foreign Armies know no Distinctions; the Loss of your Estate, your Liberties, your Constitution in Church and State must ensue, let who will get the better.

It is therefore our common Interest to be good Subjects, and approving our selves such, we may hope, to be as happy as good Government can make a People, to be godly and quietly governed. We secure our own, in promoting his Quiet, which, I doubt not, is employed wholly on Thoughts, to do us the best Service.

Thus wisely improving the Advantages God has given us, we may look for God's Blessing. The Blessings of Peace, and Plenty, and Liberty, of a pure and decent Worship in a Language we understand, and of Means to convey these Things, which we received them thro' God's Mercy, down to Posterity, till the World Ends.

Which GOD of His great Goodness grant, for the Sake of Jesus CHRIST. Amen.

